



Investigating AI translation of sexual euphemistic expressions in the Holy Qurān into English: Accuracy and Untranslatability

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Abstract

The Holy Qurān employs various rhetorical features to address the issues that people encounter daily. One such device is euphemism, which refers to an indirect word or expression used in place of one considered too harsh or blunt when referring to something unpleasant or embarrassing. Euphemisms are used throughout the Glorious Qurān to handle sensitive issues and societal taboos, such as sexual activity, death, punishment, personal behavior, and disease. This study aims to explore the translation of sexual euphemistic expressions in the Holy Qurān into English using AI. The study utilized data from sexual euphemistic terms found in the verses of the Holy Qurān to investigate the AI applications' translations. The translations from two AI applications (Google Translate & DeepL) were analyzed for accuracy and comprehensibility. The study mainly depends on Al-Tabari's interpretation of the Holy Qurān to extract the intended meaning of the sexual euphemistic expressions. The researcher found that the disparity in cultural values, social attitudes, and religious beliefs makes it difficult for AI applications to transfer sexual euphemism expressions from the Holy Qurān into English. To conduct an accurate and comprehensible translation of sexual euphemistic words, AI must seek human assistance regarding linguistic precision, theological and interpretive knowledge, and deep respect for the divine text.

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استقصاء ترجمات الذكاء الاصطناعي للتعبيرات الكنائية عن العلاقات الجنسية في القرآن الكريم إلى اللغة الإنجليزية: الدقة وإشكالية الاستقصاء على الترجمة

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الخلاصة

يستخدم القرآن الكريم أساليب بلاغية شتى لمعالجة القضايا التي تواجه الناس في حياتهم اليومية، ومن أبرز هذه الأساليب "الكناية" وهي استخدام لفظ أو تعبير غير مباشر بدلاً من اللفظ الصريح الذي قد يُعد فجاً أو صامداً عند الإشارة إلى أمور غير محببة أو محرجة. وتتواتر الكنايات في آيات الذكر الحكيم للتعامل مع القضايا الحساسة والمحظورات المجتمعية، مثل العلاقات الجنسية، والموت، والعقاب، والسلوك الشخصي، والمرض. تهدف هذه الدراسة إلى استقصاء ترجمات الذكاء الاصطناعي للتعبيرات الكنائية عن العلاقات الجنسية في القرآن الكريم إلى اللغة الإنجليزية. وقد اعتمدت الدراسة في مادتها العلمية على رصد المصطلحات الكنائية الجنسية الواردة في الآيات القرآنية لتقييم ترجمات تطبيقات الذكاء الاصطناعي. حيث أخضعت ترجمات تطبيقات التحليل من حيث الدقة والمقبولية واعتمد الباحث بصفة رئيسة على "جامع البيان" للإمام الطبري لاستنباط المعاني المرادة من تلك التعبيرات الكنائية. وقد خلص الباحث إلى أن التباين في القيم الثقافية، والمواقف الاجتماعية، والمعتقدات الدينية، يجعل من الصعب على تطبيقات الذكاء الاصطناعي نقل التعبيرات الكنائية الجنسية من القرآن الكريم إلى الإنجليزية بدقة كافية. ومن أجل الوصول إلى ترجمة دقيقة ومستساغة لهذه الألفاظ الكنائية، يتحتم على أنظمة الذكاء الاصطناعي الاستعانة بالعنصر البشري؛ لضمان الضبط اللغوي، والإحاطة بالمعارف اللاهوتية والتفسيرية، وصون الاحترام العميق لقدسية النص الإلهي.

Introduction

Language is a tool for communicating between individuals in specific sociocultural contexts. However, people from different communities often need a mediator to communicate with each other. Translators typically act as mediators between different languages and cultures. Translating the meaning of a word from one language to another is not an easy task. Cultural and linguistic differences can make it difficult to convey intended meanings accurately. All communities have their own unique ways of life, languages, cultures, values, and beliefs. Interpersonal interactions among them are expected to follow norms of courtesy and social respect. Euphemism is a rhetorical device that can create various effects in listeners or readers, and it is used to avoid or soften certain harsh words that may arise in a specific communication situation. It is primarily used to reshape discourse by employing words and expressions that are less offensive or more politically correct. Baker (2011: 245) states that different cultures have different norms of 'polite behavior.' They also have different ideas about what constitutes a 'taboo' subject. Sex, religion, and defecation are taboo subjects in many societies, but not necessarily to the same degree in similar situations. In such cultures, some words are considered offensive and must be avoided or replaced with more polite alternatives. In Arabic, for example, words related to subjects such as death, sexual intercourse, body parts, bodily functions, and practices must be used carefully. Euphemism plays a fundamental role in softening communication and sustaining harmony in interpersonal relationships. Al-Shawi (2013) states that 'cultural awareness of source and target languages is necessary for accurately translating euphemisms as indirect communication' (p. 123).

The language of the Holy Qurān is unique, representing the pinnacle of grammatical, rhetorical, stylistic, and figurative Arabic. Among the various styles of Qur'anic language, euphemism plays a significant role in conveying unpleasant concepts respectfully and deeply. Euphemisms in the Glorious Qurān are particularly important as they are used in contexts that are closely related to Muslims. This rhetorical device is one of the most significant linguistic challenges for translators of the Glorious Qurān. Successfully capturing the functionally adequate equivalence of these items demands translators' proficiency in Arabic and Islamic religious knowledge. Hakami (2023) clarified that euphemisms in the Glorious Qurān fall into five main categories, with the divine text avoiding the unpleasant terms associated with them. These include: (1) women's issues (such as menstruation) and sexuality; (2) adultery; (3) the reproductive organs; (4) defecation; and (5) distress.

Sexuality encompasses two primary elements: the first is lawful (halal) sexual relations between spouses, while the second involves forbidden sexual relations, or adultery. Quoting Ibn Faris (d. 395 AH, 1004 CE) and Abu Hayyan al-Tawhidi (d. 414 AH, 1023 CE), Abu Hayyan al-Tawhidi explains the abundance of euphemisms in the Qur'anic text: 'when the Arabs see something ugly, they create a metaphor for it.' When this become popular, it will be referred to by the original name. They then move on to another metaphor, this is why the number of metaphors multiplied (Abu Tawhidi, 1961, p. 254). In the realm of sexual vocabulary, which conveys the most intimate social relationships between men and women, the Glorious Qurān uses the most refined language, avoiding crude sexual terms. It uses euphemistic expressions as substitutes for sexual words that have become vulgarised and distasteful in society. Although sexual terms excluded by the Glorious Qurān and replaced by Quranic terms are considered taboo in every culture and language, Quranic euphemistic language provides an alternative to what is socially prohibited and takes a unique form. This linguistic phenomenon within the Glorious Qurān has not yet been the subject of a detailed linguistic study to clarify the meaning of God's words. Arabic is culturally rich, so translating euphemisms from Arabic into English and vice versa is challenging. Al-Sharqawi (2011) defines artificial intelligence (AI) as "that branch of computer science allowing computers to perform tasks that would otherwise require human thinking, understanding, hearing, speaking, and movement." Additionally, Bekari (2022) described AI as "a system related to the design and implementation of algorithms for analyzing and learning from data interpretation. It coordinates and organizes various techniques for learning, pattern recognition, logic, and probability theories. It explores how to develop computer technologies so that they can perform actions similar to those of humans, with the ability to learn, complete physical tasks, simulate human experience, and make decisions."

The concept of artificial intelligence (AI) has quickly evolved from a sci-fi dream to a crucial component of modern life, impacting a variety of fields such as academia, the arts, medicine, and economics. Beyond these conventional domains, its importance extends to the more specialized domains of language and translation. Translating Quranic text with AI tools presents a unique set of challenges, arising from the Qurān's cultural importance, linguistic complexities, inimitable style, and risk of misinterpretation during translation. Therefore, using artificial intelligence (AI) to translate euphemisms is a complex challenge that requires careful consideration. AI applications consist of

generative language models that undergo extensive pre-training on substantial datasets, followed by fine-tuning for specific tasks to produce human-like replies.

Aims of the research

The study aims to answer the following questions:

1. What strategies do AI apps like Deep L and Google Translate use to translate sexual euphemism expressions in the Holy Qurān?
2. What are the main challenges for AI apps in conveying sexual euphemism expressions from the Holy Qurān into English?
3. To what extent do AI apps succeed in accurately translating the intended meanings of sexual euphemism expressions in the Holy Qurān into English?

Definition of Euphemism in English and Arabic

A. Defining Euphemism in English

Numerous scholars define euphemism in English from different angles. Following are some of them:

1. Allan and Burrida (2006) (1) stated that "A euphemism is used as an alternative to a dispreferred expression, to avoid possible loss of face: either one's face or, through giving offense, that of the audience, or of some third party."
2. Neaman and Silver (1990) (2) defined euphemism as "a polite, mild, or indirect word or expression substituted for one considered too harsh, blunt, or offensive when referring to something unpleasant or embarrassing."
3. Crespo-Fernández (2015) (3) declared that "Euphemism functions as a verbal strategy to mitigate the discomfort caused by taboo topics such as death, sex, and bodily functions by replacing offensive expressions with socially acceptable ones."
4. Holder (2008) (4) explained, "Euphemisms are words or phrases used to soften the impact of what is being said, often to conceal the unpleasantness or social taboo associated with the subject."
5. Oxford English Dictionary (OED) (2020) (5) described euphemism as "A mild or indirect word or expression substituted for one considered to be too harsh or blunt when referring to something unpleasant or embarrassing."
6. Crystal (2019) (6) clarified euphemism as "A polite, indirect, or less offensive way of saying something that might be considered rude, painful, or upsetting."

B. Defining Euphemism in Arabic

In the Arabic language, 'euphemism' refers to (التلطيف اللغوي), and the following are the very obvious and famous definitions in the Arabic culture:

1. Al-Jurjani (1983) mentioned that: الكناية هي تعبير يُستخدم لتفادي الكلام المباشر المؤذي أو الفاضح، "وذلك باستبداله بلفظ آخر أكثر تهذيباً". 'A euphemism is an expression used to avoid harmful or scandalous direct speech by replacing it with another, more polite word.'

2. Ibn Manzur (1994) referred to euphemism as:

التلطيف في الكلام هو أن تترك اللفظ القبيح أو المؤذي وتأتي بما "يُشير إليه من غير تصريح

'Euphemism in speech is to leave out the ugly or hurtful words and use what they refer to without explicitly stating it.'

3. Al-Khalil (2011) determined that:

التعريض أو التلطيف اللغوي هو استبدال لفظ بأخر أخف وطأة، "تجنباً للفظ الجارح أو الموضوع المحظور اجتماعياً

'Euphemism or euphemism is the substitution of one word for a milder one, to avoid an offensive word or a socially taboo subject.'

Research Design

The methodology of this research is principally based upon a qualitative and analytical approach. A comparative linguistic and stylistic analysis has been conducted to assess the accuracy and effectiveness of AI translations of sexual euphemistic expressions.

The researcher collected seven verses containing sexual euphemistic expressions from the Holy Qurān. The data of this study are collecting from the verses which only have sexual expression in the Holy Qurān. Depending on AL-Tabari's interpretation of the Holy Qurān, the intended meaning of the sexual euphemistic expressions for the eight verses will be determined. Then, the researcher inputted these verses into two AI models (DeepL & Google translator) to explore to what extent these systems can translate the intended meaning of these euphemistic expressions accurately into English, and what strategies they almost adopt. To increase the accuracy, the outcome of AI translations will be compared with human translation (Abdel-Haleem's translation).

Literature Review

Many inks have been spilt on the translation of the Holy Qurān in general, and challenges in translating euphemistic expressions in the Holy Qurān into English are specific. Additionally, various research studies have compared and evaluated AI-generated translations with human translations of the Holy Qurān. According to the most updated resources, as of this writing, no study has been conducted to assess the accuracy of AI translations of sexual euphemisms in the Holy Qurān into English. However, from the current resources, it was found that one study investigated and compared the AI translation of euphemisms from the Holy Qurān into English with human translation.

Al-Wasy and Mohammed (2024) (7) clarified the ability of AI models to translate euphemisms from Arabic into English, comparing the results with those of human translators. The researchers used euphemistic words from the Holy Qurān, prophetic hadiths, and a previous study. These expressions were input into artificial intelligence tools for translation. The resulting translations from the AI models were then compared to those from human translators using Baker (2013) translation methods.

The findings of this study showed that AI models tended to use loan words for translation, whereas human translators used more general terms and cultural replacement strategies. Regarding cultural substitution, the results also showed that human translators outperformed AI models.

In October 2023, a new translation of the Holy Qurān combining human expertise and artificial intelligence was released. Itani & AI (2023) produced this translation intending to be clear, pure, precise, and accessible, while preserving the poetic beauty and timeless message of the original Arabic text. They also strove to be free of personal or sectarian biases.

Data Analysis

The Holy Qurān utilizes a refined and respectful style in discussing sexual relations, favouring euphemistic and suggestive language over explicit expressions. In the following discourse, the study will explore the phrases and words used by the Glorious Qurān to soften the tone in this context and how AI (Google & DeepL) translates them into English.

1. (يَسْأَلُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ) (البقرة: 223)
Google T DeepL T Abdel-Haleem T

(Your wives are a tilth for you, so approach your tilth however you will) (Your wives are your fields, so come to your fields whenever you wish)

(Your wives are your fields, so go into your fields whichever way you like)

The word (Harth – حرث) is a euphemistic word, which according to Al-Tabari means (مزدراع - muzdar'a). Google T used the word (tilth), which refers to cultivated land, a metaphor for sexual relations. This translation focuses on the reproductive aspect, subtly implying fertility and cultivation. The use of the word (tilth) from Google T is somewhat archaic and formal, aligning with a neutral but somewhat distant tone. DeepL translated the word (حرث) as (field), which is a direct, straightforward metaphor rooted in agriculture. It underscores the concept of reproductive capacity and land cultivation. DeepL translation remains respectful but slightly more direct than Google translation (tilth), which perhaps makes the metaphor more accessible to modern audience. Abdel-Haleem conveyed the word like DeepL as (field) but with a more explicit phrase "go into your fields," which emphasizes the act of sexual relations. The phrase "whichever way you like" is consistent with a euphemistic approach that softens the explicitness of the original. Abdel-Haleem's translation seems more balanced between cultural sensitivity and clarity, aligning with Al-Tabari's interpretation.

2. (أَجَلٌ لَكُمْ لَيْلَةٌ الصَّيَّامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٍ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ) (البقرة: 187)

Google T DeepL T Abdel-Haleem T

(It has been made permissible for you on the night of the fast to have sexual relations with your wives. They are clothing for you and you are clothing for them.) (It is lawful for you to have sexual relations with your wives on the night of fasting. They are your garments, and you are their garments.) (You [believers] are permitted to lie with your wives during the night of the fast: they are [close] as garments to you, as you are to them.)

In Al-Tabari's interpretation, the word (الرفث – Al-rafth) refers to sexual intercourse (الجماع - aljemaâ). In this verse, it denotes the lawful physical intimacy permissible between spouses during the night of Ramadan (the fasting month in Islam). The word (الرفث – Al-rafth) is a euphemistic expression in Arabic, used to refer to sexual activity respectfully, avoiding explicitness.

Both Google T and DeepL T use the phrase 'sexual relations' to convey the euphemistic word (الرفث), which is technically accurate. However, this loses the euphemistic nuance present in the original Arabic. It sounds clinical and explicit, so it may not fully reflect the Glorious Qurān's respectful and discreet tone.

In an effort to make the text more understandable while preserving the euphemism through the use of gentler language, Abdel-Haleem renders the word (الرفث) as "lie with your wives." The translation "lie with" is a traditional, delicate expression that respects the original Arabic tone and honours the seclusion and dignity connected to intimacy. While both AI translations convey the meaning of the act, neither captures its euphemistic tone. In English, the phrase 'sexual relations' is straightforward but potentially impersonal. It can be perceived as blunt, which somewhat diminishes the respectful nuance of the original. However, Abdel-Haleem's translation is more accurate, capturing the euphemistic nature of the phrase 'lie with your wives', which was historically used in English as a discreet way of referring to sexual relations. This preserves the respectful and modest tone of the Qur'anic text.

3. (وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا) (النساء: 21)

Google T DeepL T Abdel-Haleem T
(And how can you take it back when you have been intimate with one another and they have taken from you a solemn covenant?) (How can you take it when some of you have already committed yourselves to others and they have taken a solemn covenant from you?) How could you take it when you have lain with each other, and they have taken a solemn pledge from you?

Tafsir Al-Tabari defines 'أفضى - afdâ' as 'disclosure or revelation', particularly in closeness. It underlines that the phrase refers solely to sexual intercourse within marriage. According to Al-Tabari, the term

has a unique euphemistic connotation, referring to the revelation of what was previously hidden, as well as to the profound physical and emotional closeness that forms a sacred link between spouses. However, it can also represent a violation of the sacredness or trust connected with intimacy as part of marriage's 'solemn bond'.

The word "أفضي أفضي" - is translated by Google as "been intimate," which is consistent with the literal sense of "revealing or disclosing intimacy" and directly relates to sexual encounters. Although the broad principle is conveyed, the unique marital setting that is essential to the Quranic passage is lost. It does a good job of capturing the spirit of sexual intimacy, but it falls short of capturing the word's delicate subtleties of reveal or disclosure.

DeepL T translation as "have already committed) completely misses the physical aspect that is crucial to the meaning of the verse and instead focuses on the obligations and covenants required rather than the act of exposure. The reference to vows and commitments, spiritual and social ties that intimacy frequently involves, indirectly links its translation to the act of intimacy. Instead of directly mentioning the deed, it highlights how serious the involvement is. In keeping with Al-Tabari's focus on sanctity and breach of trust, the translation shifts from the physical act to its relational and covenantal consequences. By emphasizing the sacred vows rather than the actual act, it effectively conveys the euphemistic quality. Abdel-Haleem's translation specifically refers to "lain with each other," a more straightforward euphemism for sexual encounters. Additionally, the "solemn pledge," which highlights the trust and sanctity, is mentioned. Both the literal deed and the deeper meaning of marital intimacy that forges an enduring tie are expertly captured in this translation. More explicit than "been intimate," but less graphic than contemporary explicit language, the phrase "lain with each other" is a mild euphemism. Abdel-Haleem's rendition skillfully conveys both the solemnity ("solemn pledge") and the physical intimacy ("lain with each other").

4. (وَإِنْ كُنْتُمْ مَرَضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا) (النساء: 43).

Google T DeepL T Abdel-Haleem T
(And if you are ill or on a journey or one of you comes from the toilet or you have touched women and you do not find water, then seek clean earth and wipe your faces and hands with it.) (But if you are ill or on a journey, or any of you comes from the toilet, or you have touched women, and you find no water, then take clean earth and wipe yourselves with it) find water, then perform Tayammum with clean earth. if you are ill, on a journey, have relieved yourselves, or had intercourse, and cannot find any water, then find some clean sand and wipe your faces and hands with it.

According to Tafsir al-Tabari, the word (lamestum - لمستم) refers to touch in the widest sense, encompassing sexual contact, intercourse, and touching one's own body. Al-Tabari underlines that the phrase is understood in relation to ritual impurity and purification regulations, although it is a euphemism in order to avoid using explicit terminology. Al-Tabari adds that the word (lamestum - لمستم) indicates the act of touching intimate areas and engaging in sexual activity. This includes touching oneself or doing sexual actions; it's not just about touching women. Despite being euphemistic and avoiding direct reference to sexual behaviours, the phrase is believed to encompass them.

Although the literal translations of the word (lamestum - لمستم) as 'touched women' provided by Google Translate and DeepL are accurate, they may not capture the broader euphemistic and interpretive nuances of any form of contact that leads to ritual impurity. This includes touching oneself or one's private parts, as well as sexual relations. Therefore, these translations only convey the meaning partially, leaning towards the explicit rather than the euphemistic.

By translating the word (lamestum - لمستم) as 'had intercourse', Abdel-Haleem provides an accurate interpretation of the euphemism, conveying its meaning clearly and directly in English, as intended by the verse and confirmed by classical exegesis (e.g. Al-Tabari). This approach captures the essence of the euphemism by explicitly translating its underlying meaning, making it more accessible to modern readers while preserving the original context.

In contrast, the literal translations provided by Google T and DeepL T oversimplify matters by explicitly mentioning 'women', thereby narrowing the euphemistic and inclusive nature of the original word. Using 'intercourse' and 'relieving yourselves' more closely aligns Abdel-Haleem's translation with the euphemistic tone and broad interpretive scope of Al-Tabari's exegesis, as well as that of traditional Islamic exegesis.

5. (لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَقْرَضُوا لَهُنَّ قَرِيضَةً) (البقرة: 235)

Google T DeepL T Abdel-Haleem T
(There is no blame upon you if you divorce women before you have touched them or specified for them an obligation.)

(There is no blame on you if you divorce women whom you have not touched or specified a dowry for them.) (You will not be blamed if you divorce women when you have not yet consummated the marriage or fixed a bride-gift for them)

Al-Tabari explains that the word (tamasuhun - تمسوهن), used in this verse, is a euphemism for sexual

intercourse. He states that it is used figuratively to avoid explicit language, which is consistent with the rhetorical style of the Holy Qurān. Therefore, the primary meaning is physical consummation rather than mere 'touching' in the broader sense.

Both AI tools (Google Translate and DeepL) failed to recognize the cultural-linguistic euphemism of the Arabic word "tamasuhuna – تمسوهن", literally translating it as 'touched'. In this context, it is a well-known metaphor in Islamic jurisprudence. However, the tools lacked the contextual and hermeneutical awareness to recognize this. In English, the word 'touched' can be ambiguous or have fewer formal connotations, which could minimize the significance of the act and lead to theological misunderstandings. It may also fail to convey the culturally nuanced sense of intimate contact intended by the euphemism.

Abdel-Haleem, however, interprets it as "consummated the marriage," which is a formal and exact translation of "tamasuhuna – تمسوهن" that makes the act of consummation very evident. Al-Tabari's tafsir and this view are compatible. The euphemism Arabic phrase "tamasuhuna – تمسوهن" frequently suggests physical intimacy without overtly saying so. It is culturally sensitive and denotes a significant deed as opposed to informal interaction. Abdel-Haleem's translation, "consummated the marriage," is therefore a more accurate and culturally neutral counterpart. The act of consummation, which is essential to the interpretation of "tamasuhuna – تمسوهن" in Islamic law, is stated explicitly. Because it clarifies the act's significance while maintaining the original's delicate and formal tone, this translation more effectively captures the euphemistic nuance.

6. (هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ) (البقرة: 187)

Google T DeepL T Abdel-Haleem T
(They are clothing for you, and you are clothing for them)

(They are clothing for you, and you are clothing for them.) (They are [close] as garments to you, as you are to them.)

Al-Tabari claims that the word "libas – لباس" in this verse is a metaphor for the intimacy, protection, comfort and closeness that marriage offers. He interprets it as referring to privacy, mutual respect, and physical intimacy. In this instance, the phrase "libas – لباس" is euphemistic, implying closeness and protection without explicitly referring to sexual acts. It highlights the notion that spouses are each other's secret keepers and protectors, signifying holiness and respect.

The literal translation approach employed by both AI translators (Google and DeepL) preserved the physical metaphor of clothes, translating the word "libas – لباس" as "clothing for you." The surface meaning is preserved in these translations, but the

cultural and linguistic subtleties of the Arabic euphemism, which are more implicit in the original, are lost. This translation could be misinterpreted as being only physical or superficial in the absence of cultural or explanatory context, omitting the deeper meanings of closeness, protection, comfort, and reciprocal covering that Al-Tabari highlighted.

Abdel-Haleem translates "libas – لباس" as 'as close as garments to you'. By using the word 'close', he clarifies the metaphorical meaning and bridges the cultural gap. Using 'as garments' maintains the simile while making it more natural in English. Abdel-Haleem well captures the euphemistic character, suggesting closeness without being overt and using more organic English syntax without sacrificing meaning.

7. (فَلَمَّا تَعَشَّاهَا حَمَلَتْ حَمَلًا خَفِيًّا فَمَرَّتْ بِهِ) (الأعراف: 189)

Google T DeepL T Abdel-Haleem T
(And when he covered her, she conceived a light burden and passed on with it) (When he covered her, she conceived a light burden, and she carried it about.) (when one [of them] lies with his wife and she conceives a light burden, going about freely,)

The term "taghashaha – تعشها" derives from the root "غ-ش-ي", signifying 'to cover, enclose or conceal'. In Quranic and Arabic contexts, it is a euphemism for sexual intercourse, that conveys feelings of closeness, privacy, and protection. Al-Tabari defines it as 'when a man has intercourse with his wife', underlining that it reflects the physical union of marriage in a good and decorous manner. He also observes that 'taghashaha' has implications of personal seclusion and secrecy, indicating the act of wrapping or encircling the woman and functioning as a euphemism for sexual relationships.

Both the Google and DeepL translations render the word "taghashaha – تعشها" in the verse as 'covered her', thus capturing its literal meaning. However, this leaves the text open to interpretation. While linguistically accurate, this translation may not convey the implied marital intimacy, potentially lacking contextual clarity for non-Arabic readers who are unfamiliar with the idiom. The translation is quite literal and may not fully convey the euphemism inherent in the original word. However, Abdel-Haleem translates the word as 'lies with his wife', explicitly stating the act of intimacy and clarifying the euphemism for an English-speaking audience. Using 'lies with' instead of 'covers' captures the euphemistic delicacy while avoiding potentially awkward or literal phrasing. Therefore, although Abdel-Haleem's translation is more direct, it better captures the context of intimacy more effectively while maintaining a respectful tone that aligns with the original's euphemistic softness.

Discussion on the Analysis.

Analyzing the translation of seven verses of the Holy Qurān into English using AI tools like Google Translate and DeepL can reveal a lot about these services' accuracy and capabilities. Both technologies translate these expressions literally, word for word. This frequently leads in the loss of nuanced, culturally rooted euphemisms in the translation of the original Arabic text. While AI translations are technically correct, they often lack the nuance and cultural sensitivity of the original text. Translating (afḍā - أفضي) as 'been intimate' and (lamestum - لمستم) as 'have touched women' leads to an incomplete or inaccurate interpretation. These translations fail to convey the precise legal and ritual connotations recognized in the exegetical tradition. Additionally, the difficulties AI faces in identifying and correctly translating euphemisms firmly ingrained in Islamic jurisprudence and cultural standards are revealed by examining terms such as "تغشاهها" (taghashaha) and "تمسوهن" (tamasuhuna). By clearly describing the underlying act or idea, Abdel-Haleem's translations are excellent at capturing the intended euphemistic tone. Important questions are raised by the discrepancy between human and AI-generated translations. The contextual awareness, cultural sensitivity, and theological knowledge necessary to appropriately portray euphemism Qur'anic terms are lacking in AI systems. Due to the social and religious taboos associated with these terms, a translation strategy that goes beyond simple language equivalence is required. To guarantee faithfulness, reverence, and interpretive accuracy, human skill is necessary.

When it comes to correctly translating sexual euphemisms into English, there are three primary obstacles that AI systems must overcome. First of all, they are unable to take into account a book's cultural and theological background because they lack the innate knowledge required for classical exegesis (tafsir). Second, AI systems are unable to handle linguistic indirectness because euphemisms are inherently indirect. This is a problem for AI models, which are trained on large datasets of direct correspondence. For example, AI translated the verse "لَمَسْتُمُ النِّسَاءَ" as "have touched women", but a human translator would detect it as a metonymic euphemism and interpret it as "had intercourse" in order to reach functional equivalency in English. Thirdly, they are unable to replicate the tone and nuances of the discourse. Euphemisms are used carefully in the Glorious Qurān, giving it a courteous and dignified tone.

AI techniques can only accurately express the fundamental meaning of euphemisms. Nevertheless, they continually fall short of the intended meaning of the authoritative interpretative tradition. Although the translations are technically understandable, they lack theological and artistic richness due to the loss of euphemistic quality, legal specificity, and

rhetorical decorum. Because it bridges the linguistic and cultural divide, Abdel-Haleem's human translation regularly performs better than AI technologies. This demonstrates that interpretive intervention, rather than only word replacement, is necessary to achieve correctness in this domain.

The comparison and analysis show that although AI can be an effective tool for producing draft lexical equivalents, it functions more like a sophisticated decoder than an interpreter. It lacks the rhetorical, cultural, and theological sophistication required to negotiate the purposeful ambiguity of the sacred text.

Conclusion.

The accuracy and translatability of translating sexual euphemisms from the Holy Qurān into English are examined in this study, especially when using AI translation techniques. The results show that the task of correctly translating culturally and theologically sensitive euphemisms in sacred texts is essentially beyond the capabilities of the present AI translation tools (such as Google Translate and DeepL). They frequently fail to convey the religious importance, cultural background, and euphemistic complexity that are essential to the original text. The main cause of AI's failure is not word-for-word mistakes but rather its incapacity to understand and convey the cultural, rhetorical, and interpretative layers of meaning that are crucial to the Qurān's discussion of private issues. On the other hand, the human translator effectively employed techniques such as explication, culturally relevant euphemisms, and stylistic modification to achieve both correctness and the preservation of a polite tone, guided by profound exegetical knowledge (such as Tafsir Al-Tabari) and cultural competence. Based on the analysis and conclusion, the researcher suggests that to ensure accurate and courteous rendering of euphemisms, AI translations of sexual expressions in the Holy Qurān should be complemented by skilled human translators with extensive knowledge of Islamic theology, Arabic linguistics, and cultural sensitivity.

Additionally, the creation of annotated datasets including Qur'anic euphemisms and their contextually and culturally relevant English equivalents might improve the accuracy with which AI models identify and translate euphemistic terms. In conclusion, effective translations that maintain the language and cultural integrity of the sacred text require a cooperative approach that makes use of both technical breakthroughs and skilled human input.

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